

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XIV.—NO. 29.]

HARTFORD, SATURDAY MORNING, AUGUST 1, 1835.

[WHOLE NO. 705.]

THE CHRISTIAN SECRETARY. PUBLISHED BY PHILEMON CANFIELD, HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.
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MISSIONARY INTELLIGENCE.

From the Amer. Baptist Magazine.
BURMAH.

Extracts from the Journal of Mr. Kincaid.
In a letter accompanying the journal, dated
Sept. 17, 1834, Mr. K. writes, "the number of
inquirers is not great, but still we hope for good
things, even in Ava. The school continues in
the same state as when I last wrote. I have
entirely recovered from my ill health, and
Mrs. K. is blessed with excellent health."

June 22, 1834.—Lord's day morning.—
Preached on the coming down of the Holy
Spirit on the day of Pentecost, and the subse-
quent operations of the Spirit in changing the
heart. At 4 in the afternoon, I read and ex-
plained the words of our Saviour, "This is my
body, and this is my blood," &c. Seventeen
in number commemorated the sufferings of our
Lord Jesus, three of them for the first time.
The wife of Mung Kai came forward and
requested baptism. This female violently op-
posed her husband till within three months past.
One time, her opposition or enmity of heart
was so great and resolute, that for a month she
did not speak to her husband. The enmity of
her heart is now destroyed. From morning
till night she will listen to the words of God,
and converse about the things of the kingdom.
I appointed next Sabbath for further examina-
tion. Just at evening, had much conversation
with several strangers. They appeared to feel
that their old foundation was not secure. It
is a blessed privilege to preach Jesus Christ in
regions where his name is unknown. But I
think it a still greater privilege to point the poor
heathen to the Lamb of God. The number of
promising inquirers is small, but we bless God
that his mercy is not entirely withdrawn.

Aug. 14.—For about 60 days I have been
able to do hardly any thing. About the 20th
of July, I began to think it doubtful whether I
could rise from this bed of sickness; but thro' the
mercy of God, my complaint took a favora-
ble turn soon after, and I have been improving
ever since. I feel desirous to labor more faith-
fully for the cause of Christ. While confined to
my couch, a window which opened immedi-
ately before me, gave a view of the whole
range of pagodas and temples on Sagaing hills,
and these monuments of the reign of sin con-
tinually haunted my imagination. I thought
of the ages that are past, the millions and millions
of people that have sat in darkness and have
seen no light. I thought of the present state
of this great empire, and of the multitudes
around me. How superstitious! How degraded!
How entirely destitute of any qualifica-
tion necessary to enter heaven! The harvest
is great, but O, how few the laborers! On ev-
ery side of me I see labor of the most pressing
importance demanded, and yet I have neither
courage nor strength to undertake much. This
passage encourages me,—"Who hath despised
the day of small things?"

15. Bro. Cutter is making preparations to
leave Ava, at least for a season, on account of
sister Cutter's poor health. Her constitution,
I fear, will never be able to endure the wither-
ing influence of this climate.
17. About 7 o'clock this morning, we ac-
companied Mr. and Mrs. Cutter to the boat.—
They have been here seven months and 17
days. We regret being left alone again, so far
from all civilized society.

19. Two government men, with their at-
tendants, called, and spent about three hours.
One of them professes to be a firm believer in
the Gospel of Christ. He has no idea of ever
espousing the cause openly, "for," says he, "I
should lose my head as soon as it was known."
"Very well," I said, "Had you not rather be
on the side of God and of truth, and suffer
death, than to have the favors of the world, and
go to hell?" He replied, "in secret I can serve
God, while openly I can appear indiffer-
ent; for the Scriptures teach that it is a new
and holy disposition, which God requires; and
if I have this disposition, I shall go to heaven
when I die." I said, "Surely you will; but if
you have a spiritual mind, you cannot refrain
from avowing your attachment to Jesus Christ,
and you will think it no small favor that you
are counted worthy of suffering for the name of
Christ."

How hard it is to convince men that it is for
their interest to be altogether on the side of
God,—to be not almost but altogether Chris-
tians.

Visit to a Chinese Temple.

22. Left Ava early this morning in a boat;
visited one large village on the way, and reach-
ed Umerapora about 11 o'clock. Besides
some other places, went to a Chinese temple,
the most celebrated one this people have in the

Burman Empire. The entrance is by a massy
gate, on which are sketched figures of the
most grotesque kind. The wide pathway lead-
ing to the inner recesses of the temple, is beau-
tifully paved with smooth grey stones; and on
each side, for a considerable distance, are small
rooms, said to be the resort of the vilest char-
acters. Great numbers of Chinese were walk-
ing about; others were seated at tables, eating
and drinking; others were smoking opium, and
a large number appeared to be intoxicated,
some with opium, and others with sam sam, a
distillation peculiar to the Chinese. Those who
are confirmed opium smokers, exhibit the most
haggard, deadly countenances imaginable.

There was a company of musicians situated
near the entrance of the inner apartments of
the temple. They had a variety of instru-
ments, and exhibited great dexterity in their
various movements and attitudes; but I could
discover nothing in their music but a variety of
deafening sounds, all harsh and discordant. In-
deed, they seem to have no idea of harmony
and melody. I soon found myself in a large
room, surrounded by a number of idols, and
many Chinese making their prostrations. The
burning tapers which were placed on tables
before the idols, shed a feeble light on the sur-
rounding objects. I felt that this was the
abode of demons. A hundred voices in the un-
couth language of China—the deafening sound
of more uncouth music without, and the dark-
ness of the place, together with the revolting
objects on every side of me, sickened my heart.
One idol in this gloomy apartment is executed
exceedingly well. The sculpture and the pol-
ishing is superior to any thing of the kind I have
before seen in India. It is the figure of a fe-
male, as large as life, formed of the purest white
marble, and the drapery exhibits a delicacy of
taste which I did not suppose existed in Bur-
mah.

Leaving this apartment, I went into another,
more spacious, and equally dark. Here are
three large images, two of which represent de-
mons. Before these, great numbers were
prostrating themselves in the most humble man-
ner. I began to discuss the subject of reli-
gion, and tell them of an eternal God; but be-
fore I had proceeded far, some became noisy,
and showed so much of a riotous spirit that I
withdrew.

How singular, that the Chinese, who are so
far ahead of all other heathen nations in civil-
ization, are equally degraded and superstitious.
The Hottentots of Africa cannot be more de-
graded in their morals, or debased in their feel-
ings.

25. Two persons, to-day, appeared very
well in conversation. They have been inquir-
ers for months, and I have some faint hope
that they are not far from the kingdom of heav-
en; yet it is with trembling I hope, so many
seem to go on well for some time, and then fall
back, or else remain on neutral ground, so far
as outward appearance is concerned. O that
a heavenly unction might attend the feeble ef-
forts made in Ava. On ten thousand altars the
people offer incense to demons; but God, the
Lord of the whole earth, has sent forth his
word, and has given a promise that this word
shall not return void. Blessed be God, we do
not labor in vain; we shall reap if we faint
not.

Application for Baptism.

28. Two of our inquirers, Mah Shan, and
Mah Pwau, have asked for baptism. The for-
mer is about 40, the latter about 60 years old.
They appear very well, and I do hope they
know the grace of our Lord Jesus Christ.—
The eldest says she has been all her life ador-
ing the three objects of worship, the idols, the
law, and the priests, and has lived in hope of
annihilation, till some months ago she heard
Ko Gwa, (the fine old man who was baptized in
May) preach about Jesus Christ the Saviour
of sinners. These words penetrated her heart,
and she could hardly think of any thing else
night or day. Long since she left off heathen
worship, and now finds much comfort in
listening to the Gospel. This is the language
of a poor old heathen woman. We hope she
is taught of God, and that one day she will
shine as a star in the kingdom of heaven.

Mah Shan has been an inquirer but a little
time, but she appears sincerely attached to the
Gospel.

29. We had a singular visitor to-day—a lit-
tle girl 10 years old, completely covered with
hair about five inches long, very soft and light
colored. Her father is a hairy man. He is a
Shan, and was brought to Umerapora by the
old king. I was struck with the features of
this child. Was not the hair parted in front,
that she might see, you would not know by the
shape of her head which was the front or back
part. Her nose, ears, cheeks, and even her
arms were covered with long silky hair. She
answered a variety of questions with as much
propriety as most children of her age, and was
very mannerly in her language.

31. Had an assembly of 34, including nine
school children. I preached to them in the
morning from the first chapter of St. Paul's
epistle to the Hebrews. After the services
were closed, we had considerable conversation
with the two females who had offered them-
selves for baptism; we rejoice to see them
giving glory to Christ as the Saviour of their
souls.

Sept. 2. Had much conversation with a very
intelligent Brahmin—he is 34 years old, is one
of the king's astronomers, and has read our
books for some months past. As he was going

away, he said, "This law is very humbling, and
I must confess it bears the marks of having a
Divine origin."

3. Visited two villages in the morning. Had
no success in one, but in the other got about
20 to listen for some time. Returned home
exhausted, and a good deal discouraged. The
blindness and superstition of the heathen pre-
sent such an obstacle to the spread of the gos-
pel, that were it not for former examples, I
should lose all hope. Between 40 and 50
priests called at the house towards evening and
begged for books.

4. Several apparently honest inquirers at
the house. One man said he felt certain that
this was the true religion.

5. Two of our disciples, Mung Kai and
Mung Shway Nee are very sick with fever.
Fever prevails through the whole city, and
hardly an hour in the 24, but funeral proces-
sions are passing. The whole country has late-
ly been inundated, from the immense rains
that have fallen in the Shan countries to the
east, and upper provinces of Burmah to the
north. The waters are now drying up, and to
this cause I attribute the prevalence of fever.

7. Lord's day morning has brought together
all the native Christians. What a blessed in-
stitution is the Sabbath day! The church lay
aside their worldly avocations, and assemble
around the altar of God. With one heart and
one voice we cry to the Lord of Hosts, and we
often feel that he who walketh in the midst of
the golden candlesticks, enlarges our hearts,
and fills us with joyful hope.

Fourteen besides our usual assembly, listen-
ed to the discourse. Several of them were
strangers, and the others were inquirers.

Baptism of Mah Shan and Mah Pwau.

9. Had a further examination of Mah Shan
and Mah Pwau. Mah Shan says, from the
first day she heard the Gospel, her heart was
distressed, and she did not dare worship idols.
Some time after, she began to pray, and now
she feels happy in thinking of the Son of God
who is able to save her soul.

Mah Pwau, on being asked what she would
do when reviled and called an heretic, said she
would remain silent and think of the holy law
of God. We went down to the waters of the
Irrawaddy with joyful hearts. A greater num-
ber witnessed this baptism than any other per-
formed in Ava.

13. More than 50 persons called at the house
for books; from all I could perceive, curiosity
more than any thing else induced the greater
part to call.

14. Had a fine congregation,—14 or 15 be-
sides the common assembly. One man from
the Palace—he listened to the discourse and
staid an hour or two for conversation. I
preached from this passage; One thing thou
lackest. I urged the necessity of examining
the heart, for without holiness, no one can be
saved from hell. It is a blessed privilege to
point sinners to the Lamb of God.

Extract of a letter from Mr. Kincaid to
Mr. Judson.

The following extract of a letter forwarded
by Mr. J. contains the latest intelligence we
have received of the Mission at Ava. It is dat-
ed Ava, Nov. 11, 1834.

Up to the present time, most of the ministers
continue in a threatening attitude, yet there is a
little change in the minds of some for the bet-
ter. They insist on my leaving the country,
and are trying to find out those who have be-
come converts; but the cautious, hesitating
course they pursue, induces me to hope that
by-and-by they will become pacified. They
have given me a hint that some presents will
be acceptable, but I have given them nothing,
and conclude that it will be best to abide by
this course. They declare that preaching and
giving books is the same thing, and they can
no more allow the one than the other. All the
disciples appear timid, except Mung Roi,—he
appears insensible to fear. The ministers are
anxious to have me promise to preach no more
and give no more books; but I cannot make
any such promise; it is better to die or be driv-
en away, than to give them any encourage-
ment of this kind. It appears to me like be-
traying Christ, to even think of such a thing,
and that skulking in the cause of Christ will
answer no good end. They say that the in-
terests of religion prompt them to oppose me;
and I doubt not but the queen's brother actu-
ally thinks that he shall merit *nike ban*, by frown-
ing on heresy, as he calls it.

I have some hopes that the storm will blow
over, and leave the atmosphere more pure than
it was before. I would give any thing if I had
your counsel just at this moment. I should
feel relieved of an immense responsibility.—
One expedient after another rises up in my
mind, but none of them appear practicable. I
can think of no compromising course without
betraying my trust, and bringing disgrace on
the name of Christ. The ministers are aware
that a growing interest is felt among the people
on the subject of religion, and great numbers,
for two months past, have been coming to the
house to get books and converse on religion.—
This undoubtedly has considerable influence
on their minds; but I think the immediate
cause of that violent opposition, which they now
manifest, arises from another quarter.

Mr. Low, the English merchant here, has
long been making efforts to get a sum of
money which was due him from the heir apparent.
Two days before I was called up, the Woon-

gees paid the money for the prince, but under
such circumstances that they declared ven-
geance on foreigners. The very next day, an
order was issued to allow no person to pass
through the gates of the city after dusk; this
every body knew was intended to annoy white
foreigners, particularly the English. The next
day I was summoned, and they gave full vent
to their spleen. I hope that it will wear off,
but have many fears that they will push to the
last extremity.

Your ever affectionate brother,
E. KINCAID.

RANGOON.
Journal of Mr. Webb.

Brahminical Intercessions.
Yesterday four Brahmins called, and to-day
five, dressed in white, with their Brahminical
thread over the shoulder, and a white sea shell
in the hand of each, containing a little water
and a few sprigs of tender leaves,—on an er-
rand somewhat novel in a heathen land; it was
to pray for me. As they stood before me, I
said, And what do you want? Raising their
shells before their faces clasped in both hands,
all simultaneously commenced their prayers. I
would not have objected, had their ejaculations
arisen from the benevolence of that love "which
seeketh not her own," though I had little to
hope in answer to the prayers either offered to
a heathen god, or without the recognition of a
Saviour's atoning blood. I interrupted by ask-
ing again, And what do you want? "A little
money," was the reply. Finding I placed no
value on their prayers, and was not disposed to
give them money, they went away angry.

From the Amer. Baptist.
SAILING OF THE MISSIONARIES TO
AFRICA.

On Saturday morning, July 11, we enjoyed
the happy privilege of seeing our dear mis-
sionary friends embark on board the brig Susan
and Elizabeth for Liberia. Previous to leaving
the wharf, the missionaries and a few pious
friends were assembled in the rooms of a Chris-
tian friend, and united in prayer and praise
suited to the interesting occasion.

There was no hesitancy to launch forth, all
were ready, and with solemn joy depicted in
every countenance, they entered the vessel,
and the order was soon given to "let all go,"
and they were borne by a gentle breeze to the
broad Atlantic.

We could not but admire the energy and al-
most youthful activity with which our venera-
ble friend, Dr. Skinner, now in his 60th year,
entered upon the enterprise. His whole soul
is for Africa, and in her bleeding cause he is
willing to lay his hoary head under her burn-
ing sands. By his side, like a tender vine, was
his daughter, ready to share with her sire the
perils and toils of an African life. Bro. Milne
and his wife, no less ardent and ready for the
work, plighted their hearts and hands but a
few days since in behalf of Ethiopia. While
Bro. Crocker denying himself the pleasures of
conjugal love, embarks a lone man; that if pos-
sible he may send his way far into the interior,
and there explore the length and breadth of the
ignorance, and mental wretchedness of the in-
habitants.

Africa has great claims on America. Oh!
let the church feel and plead for her rights, her
peace, and her salvation.

From the N. Y. W. Messenger.
DUTY.
NO. III.

"Go preach the gospel to every creature.—Lo!
I am with you."

Too much reliance on human agency is one
of the besetting sins of the present day.—
Yet it is even more common to place too little
reliance upon it, inasmuch as by doing so, re-
sponsibility is shifted or evaded altogether,
which falls in with our love of ease, and too
often degenerates into entire apathy to the moral
condition of our fellow sinners of mankind. No
one ever entertained lower thoughts of himself,
than the apostle to the Gentiles. Yet none ever
labored more strenuously than he to direct
the attention of his fellow men to their lost con-
dition, and to the ability of his exalted Lord, to
save unto the uttermost all that come unto God
through his (the Redeemer's) mediation. When
the claims and condition of the heathen are
brought before the consideration of a Christian
assembly, it is of such magnitude, when viewed
in the mass, as to appear absolutely helpless!
Yet we have but to go back, in our minds, to
the commencement of the Christian era, to pre-
sent a case still more appalling, which, never-
theless daunted not the spirits of a few despised
fishermen, without either learning, money, or
credit, and of a tent maker, who though pos-
sessed of learning, was equally destitute of the
other esteemed essentials, as his brother apos-
tles. They attempted great things, and in sin-
gle dependence on the promised presence and
aid of their divine Master, expected great good
to follow. Is the Lord's arm shortened since
that day? Is the proof of revelation and prophe-
cy less convincing? Are we not even with-
out excuses in doubting the truth of either, af-
ter what has been accomplished, and through
such apparently feeble and inadequate agen-
cies?

Since the revival of missionary efforts, the
world has gradually, yet evidently improved;
and the facilities for doing more than has been

yet attempted, is too obvious to cause a casual
observer to demand proof. Distant countries
are now, as it were, brought within hail. Uni-
versal peace has broken down every barrier,
and ingress to lands long deemed impenetra-
ble, is now open as benevolence can wish.—
What is wanted, then, to improve such an aus-
picious state of things? An attempt to improve
them to the best interests of dying men, by a
more united and generous effort to reclaim
them from the idolatries of ruinous forms, under
which they are now led captive by the enemy
of God and man.

Missionary zeal has not yet been raised to
any thing more than slumbering effort. Chris-
tianity is without representation either at home
or abroad! Those missionaries sent out to for-
eign lands, are unsupported by those that send
them? When dismissed, they are forgotten by
the mass of their respective churches to whom
they belong—are unknown even by name! Should it be so? Say, rather, should
it not be otherwise? Should not an interest be
felt for them commensurate with the dignity
and importance of their work? If it were so,
would there be any difficulty in inducing
churches to be in earnest in carrying into ef-
fect their public prayers for the conversion of
the world? Not as sole agents, but as co-work-
ers with God.

In apostolic times, Christians were to be dis-
tinguished among, and by the heathen—be-
cause profession jeopardized reputation, estate,
and life. It was a badge, not for ornament but
for use. Now the name of Christian is too of-
ten one of deserved reproach! especially in
foreign lands, neutralizing the solitary efforts
of the missionary or his few adherents—it is
therefore necessary, that more mind, more mo-
ney, more effort, and better example be sent to
aid the cause. If you would teach Christiani-
ty, let it be done by example, as well as pre-
cept. Let the world once be persuaded that
Christians are in earnest, and do sincerely de-
sire the conversion of the world, and the moun-
tain of difficulty, now more lofty than the An-
des, shall become a plain.

When the day arrives in which the most
prominent of our ministers, merchants and me-
chanics, are found willing to go to any part of
the earth where they are most needed, in evangeli-
zing the world, some reasonable ground of hope
may be entertained that its redemption draweth
nigh! But while each prefers inglorious ease
in his ornamented temple, or decorated home,
and sends in his stead some poor individual,
on poor pay, as a representative of the Chris-
tian church, expect little, and be not disap-
pointed at the little good done, either at home,
or in distant climes. We want more Wesleys,
Whitfields, Gutzlaffs, &c. Lord, send them
forth into the harvest.

ALPHA.
From Zion's Advocate.
Montreal, 2nd July, 1835.

Dr. Cox handed me yours of the 6th June,
on the 18th of June; since that time I have
been accompanying him to several places in
the Canadas.

Well nigh to 50,000 of the Protestants (of
Lower Canada) are located in the Eastern
Townships. They are chiefly American in
their origin—they emigrated from the United
States. There are two Baptist missionaries
supported partly by the Vermont Baptist Con-
vention, laboring in this district, Rev. Messrs.
Mitchell and Baldwin. There is room for ma-
ny more, especially among the Free-will Bapt-
ists. American missionaries are most accepta-
ble in this region of country, and the prospect
of usefulness very promising. Had our Free-
will (I use not the expression as a term of re-
proach) brethren any missionaries to spare, it
would be subserving the interests of the Re-
deemer's kingdom to send one or two into that
section of the country. There are other parts
of the country destitute, and where missionaries
might labor successfully; perhaps however
missionaries from the other side of the water
would be more acceptable (other things being
equal) than from you. There are exceptions,
even to this.

You wish to know whether the church at
Montreal is an Association, &c. As yet we
have not formed an Association; there are a
few churches within moderate reach, who have
it now in contemplation. The names of the
places where these churches are located are
Chatham, Bredalbane, Clarence and Hull.—
These are all in an infant state as is ours also
at Montreal. It has pleased God, however, to
visit the most of our churches with extraordi-
nary outpourings of the Spirit—for instance, at
Chatham. In the month of February this year,
the church did not number more than 15 or 20.
We held a protracted meeting there in Febru-
ary, when God met us in a most extraordinary
manner. The work still goes forward—about
70 have been baptized, many of these very
young, some very old. The particulars of this
revival might be worth inserting in your paper;
but as there are several other questions to an-
swer they must be omitted at present. At Bre-
dalbane a revival of equal power, or nearly so,
took place, commencing last August. I should
have observed that there was no pastor in the
Chatham church at the commencement of the
revival, but one now labors among them with
great success. We commence a protracted
meeting at Foxes point, Clarence, Monday, Ju-
ly 6. These places are on the river Ottawa.
May the Head of the church afford his sanc-
tion.

Now as to Montreal. Its population is from 27 to 30 thousand—15,000 of whom are of French extraction, all Roman Catholics; there are very few exceptions. We have a French Protestant Missionary from Switzerland among them—he meets with much opposition, but there have been a few conversions, I think three. May the Lord Jesus be with his spirit, for he needs much the Divine presence to support him under his discouragements. It is thought there are about 3000 Irish Catholics besides—making our Catholic population about 18,000; or taking the top of the census, say 20,000. There are then about 10,000 Protestants. To meet the spiritual wants of this part of our population, are the following means; 3 Episcopal ministers—3 Church of Scotland ministers—1 American Presbyterian minister—1 of the United Associate Synod of Scotland—3 Congregational ministers—and 1 Baptist.—There is also a free church, Congregational order—2 Methodist. They have two chapels. At the time I came here (that was in 1830) there was no Baptist church—no Congregational—no United Associate—no Free church;—so you see we have considerably increased. I hope vital religion is greatly on the increase in Montreal. We had some happy visitations of the Spirit during last winter, through which there has been a happy gathering of souls to our Shiloh. I have baptized about thirty since the month of March, one little girl 9 years of age, and two boys and two girls 12 or 13 years of age. They gave very satisfactory proof of conversion to God. Two Catholics have also been baptized. So much for Montreal.

Quebec contains about 27,000, the greater portion Catholics. About its spiritual state I do not write from personal knowledge; but from all that I can learn, religion does not prosper very much there. There is neither Baptist nor Congregational church there. It presents an interesting field of labor; could a Baptist Minister be sustained there for a season, he might be the means of accomplishing much good. He would need to be a man of deep piety, prudent conduct, and a moderate share of talent.

I must draw to a close. In some subsequent communication I may afford you further information should you desire it.

Yours in our common Lord,
JOHN GILMORE.

The following account of a Missionary tour in Ireland, is from the (Toronto, U. C.) Christian Guardian. This good old soldier who performed the service is presented as a genuine sample of true gospel missionaries, both in spirit and practice. Oh that the whole ministerial host amongst Protestants, and their missionaries especially, were of the same stamp. Thanks to the Lord! many are so—may all be like him.

MISSIONS IN IRELAND.

Extract of a Letter from the Rev. Gideon Ousley, dated Dublin, October 31st, 1834.

Having, after being absent since last July, just ninety-four days, returned home on the 25th instant, and rested a few days, I now sit down to send the Committee an account of my labors during this last excursion. But before I do so, I must beg to mention briefly, in connexion with it, the course taken before it, on which I was one hundred and six days employed before my return. This was from October, 1833, to February, 1834. In that time I labored in the counties of Westmeath and Loughdown some weeks; Roscommon, Galway, and Mayo, some weeks; and in Sligo and Queen's County. In all this time I took scarce a single day's rest, preaching out and in doors at the rate of from fourteen to eighteen times a week, generally; and I hope to the profit of many, through grace: so in that time I preached about two hundred and fifty times. You may judge, then, what multitudes heard the word.—Nor was I a whit the worse for all this labor, but came home safe, happy, and well, thank God; only that a painful malady in my right leg, which increased after my return, detained me at home more than three months. However, I was not altogether idle. A champion of Popery, the noted Priest Maguire, came to town to preach a course of Lent sermons against Protestantism. Having obtained information of his subjects, I combated them in the public prints, and challenged him, his Bishop, (Dr. Murray, of Dublin,) or any one else, to reply. He was much vexed and scolded before his hearers, as I was told, but durst not give me any thing written, any thing tangible. Probably it was in the order of Providence, that I was then detained at home; for our God doeth all things well. When my leg was healed, in May, I set out again through the county of Tipperary, Queen's County, King's County, and Kildare, for upwards of a month. Great numbers flocked to hear the word both in the houses, and also in the streets, of whom many were Romanists. I preached from eighteen to twenty times a week.

I must not here omit making mention of a letter I received from Upper Canada, from one of the Preachers, John Flanagan, who had been a rigid Romanist, and had heard me in Ireland once, and only once, which he never forgot.—This shows the mercy of God, and the good of street-preaching.

In this my last tour I bent my course chiefly westward. I visited Blessington, Dunlavin, Donard, Ballytune, Athy, Abbeylein, Durrow, Radowney, Donoughmore, Templemore, Roscrea, Shinrone, Cloughjordan, Birr, Burrisokane, Nenagh, and Killaloe, in the counties of Wicklow, Kildare, Queen's County, King's County, and Tipperary, preaching in every street, and in their houses or chapels, generally. Thence I proceeded to Adare, Pallas, Tarbert, Ballingraun, Rascall, Courtmatrix, Killabreen, Graig, Adair, and Limerick; all, save Tarbert, in the county of Limerick. In eight days, through divine aid, I preached here thirty-five times, out of doors and in, and travelled at least one hundred English miles; nor was I any thing the worse, thank God, nor even weary.—Some souls were converted. To God be the sole glory, who enabled me at the age of near-

ly seventy-three to go through such labors, and that without any inconvenience! The congregations flocked in great numbers, almost everywhere, to hear the word of the Lord.

Thence I went, September 15th, into the county of Tipperary, and labored two days in Killaloe and its vicinity; and the 17th proceeded onward to Mount Shannon, county of Galway, where I spent some days in preaching, getting subscribers to fit up the unroofed walls of a chapel, &c.; and then visited Tulla, in the county of Clare. The Priest here was mightily incensed, because, when I had passed a short time before, I preached in the streets.—He, with a great mob, came outside the windows where I was preaching in the house of a friend, and raised a tremendous uproar. The police, who were hearing, ran out at length to put a stop to it. A child fell, but was nothing hurt; and the Priest vociferated, "Go home now; the police have committed themselves;" and he made a pretext of this to memorialize the Lord Lieutenant to institute an investigation, which was quickly granted. But when the Magistrates who were deputed to examine came, he (the Priest) could produce no fact against the police, and requested a postponement to another time. On the morning, when, after preaching, I was setting out for Ennis, the mob assembled again in great numbers, (it being the Sabbath, they were flocking to mass) and set up an uproarious yelling. However, the police were present; and therefore I sustained no injury, thank God.

From Ennis, after preaching there, in doors and out, some days, and visiting Kilrush, Killee, and other parts of that county, and preaching to crowded congregations I set off for Galway; where, having several matters to attend to, I stopped more than a fortnight, and preached every night, save one or two, to crowded congregations, many of whom were Romanists, who heard with uncommon attention, and came early, however dark and wet the night. I put some articles in the Advertiser here, a favorable print, in defence of the Gospel, and subversive of false dogmas; and sent the Priests and their Bishops some printed pieces I had by me. The entrance to our preaching place, a large and commodious room, being very bad, I got a new entrance opened, which serves it well, and that at little expense. Having justified all matters there, as far as I could, I turned homeward. I preached in Loughrea, Ballinasloe, and Athlone, two days to large congregations; and also in the street on the Sabbath, in English and Irish, to many. From thence I proceeded to Moate, Clara, Tullamore, Portlinton, and Kilmegogue Glebe, preaching morning and night every where. In this last friendly Rector had but one Protestant, when he came not long since to the parish; and now he has upwards of four hundred and fifty. He got land from a gentleman, a large tract, at a reasonable rent, and has colonized it with Protestants, who flew to him from every quarter.—Perhaps about a score of them had been Romanists; and his title is now paid him punctually by even the Romanists of his parish.—Thence, after night and morning preaching, I reached home on last Saturday, the 25th; and hope soon to start again.

REVIVAL IN ATHENS, GA.

The Rev. Nathan Hoyt, in a letter to the editor of the Charleston Observer, dated Athens, Ga. July 10th, gives an interesting account of the recent revival of religion in that place.—From the extract which we copy below, it will be seen that some of the students of the college are among the subjects of the revival, and that of the whole number of students, nearly one half are now professors of religion. These revivals at the south, at the present moment, will awaken special and fervent gratitude to God in the bosoms of all Christians who love their country, and who feel that piety, vital piety, diffused through every part of the nation, is the only bond of union which cannot easily be broken.—N. Y. Ols.

On the evening of the 28th of May, we commenced divine service in my church. We generally had two prayer meetings in our church during the day, and preaching at night, for 25 days in succession, with the exception of the first three days, when we had preaching three times a day. We have had a crowded house, and solemn, attentive assemblies. I do not recollect that I have ever seen more respectful, solemn attention to the preached word, in any revival which I have ever witnessed. Convictions have usually been deep and pungent, but there has been very little of mere animal feeling. Hopes have usually been expressed with great diffidence and trembling. With very few exceptions, the subjects of the revival are young people. Our college, our female academy, and a large portion of our first families, have been blessed. I believe between 20 and 25 of the young gentlemen in college, are hopeful subjects of the revival; and among these are several of the most talented in the Senior class. The whole number of students in college is about 115; and about half of this number are now professors of religion, or at least, are such as indulge a hope of conversion; for a few of the subjects of the late revival have not, as yet, connected themselves with any church. Of those who have made a public profession, some have joined the Baptist, some the Methodist, and others the Presbyterian church. During the progress of our meeting, bro. J. S. Wilson, from Lawrenceville, made us a short visit, and preached and prayed with us. Having caught the sacred fire, he returned to his people and commenced a protracted meeting in his church, which I have just learned is still going on with the prospect of the happiest results.

About the 20th of June, our ministering brethren from a distance, all having been compelled to return to their flocks, the Baptist brethren in this place opened their churches and commenced a meeting, which was not closed till about the 28th. While the meetings were going on in our church, several heads of interesting families, members of the Methodist and

Baptist churches, had become deeply interested in the good work, for God had blessed them by converting some of their children. The Baptist clergymen who reside here, were aided during their meeting by the labors of the Rev. Mr. Stokes, from Washington, and of the Rev. Mr. Posey, from North Carolina. About 21 white persons have joined the Baptist church, and 7 or 8 the Methodist; besides several persons of color (the precise number I do not know,) who have been admitted to each of these churches.

My session have examined 38 young persons with a view to their joining our church. But as several of them are very young, we have thought it expedient not to be too hasty in admitting them to the communion of the church. Consequently, we have received, as yet, but 27. Ten of these are males, (most of them members of College) and 17 are females. The case of one of these young ladies is so interesting, that it must not be omitted. She is a mute—she can neither hear nor speak. She is a member of one of the first and most respectable families in the place; possesses a very fine mind, an amiable disposition, and has received an excellent education at the Asylum in Hartford, Ct. Her convictions were pungent, her change was clear—and at present, no subject of the revival has, apparently, a brighter or a more solid hope than she. A more happy convert is not to be found in the soul. The religion of Jesus—the salvation of her soul, is the all-absorbing theme with her. In a word, the case of Miss T. is one of the most interesting that I have ever witnessed in my life.

The number of hopeful converts is probably not far from 70. There is still deep seriousness upon the minds of several persons, which, we hope, may result in their conversion to God. That God may revive his work anew, and carry it on more gloriously and extensively than ever, I trust is the prayer of many in this place.

From the N. Hamp. Bap. Register.

SANBORTON.—We understand that this church is enjoying a prosperous state. Their meeting house is becoming too strait for them. Bro. Hooper baptized several Sabbath before last. May they in all their prosperity be humble, and ever remember that the goodness of God to them demands their activity and zeal in every good word and work.

NASHUA.—Bro. Pratt baptized eight Sabbath before last. A pleasant religious season has been enjoyed in this place for some time past.—ib.

EAST WEARE.—Several have indulged hopes in this place, within a few weeks. The protracted meeting was blessed. Bro. Caswell baptized, recently.—ib.

We learn by a letter from Portsmouth, N. H. that Rev. Luther Crawford has resigned the pastoral charge of the Baptist church in that place. Mr. C. is to be associate Secretary with Dr. Going, of the Baptist Home Mission Society, and is to reside in New York.—Zion's Adv.

FOURTH ANNUAL REPORT OF THE CONNECTICUT PEACE SOCIETY.

The operations of Peace Societies are unseen and silent. They are not, however, on this account, the less sure and benignant. The principles and the spirit which they diffuse, unseen in their progress, like the dew in its descent, will surely cover the desolate places which war has made on the earth, with verdure, and spread over all lands the aspects of bloom and beauty.

This Society has contributed, the past year, to the diffusion of such principles, and so far as principles alone are competent to do it, to the diffusion of such a spirit, very much more than they have been able to do any former year.—The Directors of the Society regard the past year as an era in its history. Under its patronage, twelve thousand copies of the "American Advocate of Peace" have been published. Copies of the work have been presented to all the members of the United States Congress, to the Judges of the United States Courts, and to several officers of the different departments of the United States Government. That it has been favorably received by these distinguished persons, the Directors are not without testimony. One of the Senators of the United States, has written to the publisher, expressing his opinion, that the Advocate "is an excellent publication, and deserves an extensive patronage;" at the same time requesting to be considered as a subscriber.

The Advocate by arrangements made with the American Peace Society, will, the current year, be published under its auspices, and thus in the character of the organ of a national society, meet with a wider circulation, and accomplish more fully the great national object which its title imports, than it was possible for it to do as the organ of a state society. It will continue to raise its voice, advocating before the American Nation, and through them so far as they shall yield themselves to its influence, before the world, the cause of Peace, as the great cause of civilization and of Christianity, presenting the men of Peace in the words of a noble friend of the cause "as the true defenders of the lives of mankind, cruelly sacrificed for ages, to the passions of their chiefs."

The Society has also published two thousand copies of a Tract entitled "War Unchristian," and two thousand copies of another Tract entitled, "The Nature and Dignity of the Enterprise for Promoting Universal and Permanent Peace;" and one thousand copies of the Rev. Mr. Vanarsdalen's Address before the Society, at their Anniversary, in May, 1834. Thus, they have issued, in all seventeen thousand copies of publications whose object is to aid in spreading Peace throughout our land and throughout the world. The Address of Mr. Vanarsdalen has been published entire in the London "Herald of Peace." It will thus have

a circulation far greater than the Society could give it.

The Directors have appointed Henry Barnard, 2d. Esq. to represent the Society, at the Anniversary of the Society for the Promotion of Permanent and Universal Peace, London; and furnished him with the requisite credentials to the Secretary of that Society. From the indications of interest, in behalf of our cause, as well as of ability to advocate it, already given by this gentleman, we had reason to believe that as our representative at the meeting of the British Society, he would acquit himself with happy effect. Just as we were putting this report to press, we received a letter from Mr. Barnard, assuring us of his most cordial reception. Mr. Barnard remarks, "my impression is that the cause of Peace is, gradually, but surely, working its way into public favor. No war would at this time be popular,—and that is a great point gained. I have no doubt, that the next Report of the Society will show a large increase of auxiliary societies." &c. Accompanying the letter, we have received a London paper, containing a report of an interesting speech made by our representative at the Anniversary meeting, in seconding a resolution offered by the Rev. Dr. Humphrey, President of Amherst College, Mass.

On the whole, the Directors, in reviewing what this Society has been enabled to do the past year, and in casting an eye over the general aspects of the cause of Peace—and then reverting to former years—are deeply impressed with the admonition, "not to despise the day of small things." Though the progress of the cause cannot be seen, from day to day, still it is manifest from the growth which at length begins to be perceived, that it has an inherent principle of vitality. We begin to realize our faith. We anticipate as not very distant the breaking asunder of the cloud which has so long hung over the world, and the arrival of the time when men shall exclaim, as they cast their eyes towards the dawning light, and behold the messenger approach, "How beautiful, upon the mountains, are the feet of him that bringeth good tidings of glad things, that publisheth Peace, that saith unto Zion, thy God reigneth!"

THEMES FOR A POET. NO. I.—"EVERY PLANT."

This morning, whilst the dew was on the tender herb, and before the sun had risen with a burning heat, I hastened to the garden and plucked up a thousand little weeds. While thus employed, my meditations were principally on that passage in the evangelical history where Christ says, "Every plant which is not of my Father's right hand planting shall be rooted up." On reflection, I found that there were many evil dispositions, and the seeds and roots of many vices. By constant watchfulness, diligence, and prayer, with divine aid I am enabled to keep them down. But it is in this as it is in other respects,—evil things, like weeds, grow of themselves. Good things, like plants and flowers, need much cultivation.—Evil things are very abundant, and very prolific. Good things are scarce, and yield but little. Evil weeds will stand the heat, cold, wet, dry winds, storms, &c. and grow in spite of all. Good plants need a good soil, a genial season, just such and such nourishment, and just so much attention. So it is with evil and good things. Evil weeds and evil things are hateful and troublesome. Good plants and good things are pleasant and profitable, and yet we suffer the evil to grow unchecked, and neglect to cultivate the good. Evil things are very tenacious of life, but good things if slightly neglected, soon wither and die.

JUSTUS.

NO. II.—"SET YOUR AFFECTIONS."

To be "without natural affection," is to be "worse than an infidel," and to "love and serve the creature more than the Creator," is idolatry. "The love of money," says an inspired writer, "is the root of all evil," but the want of it is an evil greatly to be deprecated.—To find out that happy medium between the want of affection and inordinate affection, between the love of money and the want of it, is an attainment most desirable. It is said that the affections are the "wings of the soul," and if so, they may answer some valuable purpose. But let my wings be not those of the Bat, but those of the Bee. May I not cling to the things of earth, and prefer darkness and filth to light and purity; but may I learn to pass lightly over the surface of the earth, and gather honey from every flower, and lay up a treasure in the skies. And while cultivating a proper degree of love for the creature, may I not forget the higher claims of my Creator. The Scriptures bid me to "set my affections on things above, and not on things on the earth." Henceforth may I know what that Scripture meant.

JUSTUS.

NO. III.—GOLD, IRON, EARTH.

For commercial purposes—for trade and traffic—for brilliancy and splendor of appearance, and for incorruptibility and unwasting endurance, there is nothing like Gold: it is current in all countries—it shines in the storm, as well as in the calm, and will endure the fire as well as the flood. But for arts and for manufactures—for agricultural and mechanical purposes, there is nothing like Iron. What would a gold watch be without the brass wheels? and of what use would they be, without the main spring, which is nothing but iron tempered and refined. And as more of iron is wanted than of gold, iron is more abundant. But if the earth were incrustated with a covering of iron, or gold, nothing could vegetate, and as a greater portion of earth, or soil, is needed, than of gold, or iron, more is graciously given us of God. The more I investigate the works of God, the more I see cause to admire his wisdom and power, his goodness and care over the children of men.

JUSTUS.

For the Secretary.

"Learn of me, for I am meek and lowly." Math. ii. 29.

This appears to be plain, unambiguous language, and we can hardly believe it susceptible of the least misapprehension. This precept was not designed for the benefit of his disciples, or the multitudes that surrounded him, exclusively; but for "all who have ears to hear." It is peculiarly appropriate to the circumstances, and is worthy of the cordial regard and practical application, of every professed follower of Him who uttered it. A host of reasons might be adduced, why professed Christians should heed this exhortation of our Saviour, and avail themselves of the practical benefits of an increasing knowledge of Christ and his salvation. To assign these reasons is not my present object. I have introduced this subject for the sole purpose of making a few plain, simple enquiries.

1st. Are Christians, generally, striving to learn of Christ, and to learn of him because he is "meek and lowly?" There are some, (may I not hope,) in every Christian community, who endeavor to cultivate a teachable spirit, and with whose character and circumstances meekness and humility seem quite consistent. But alas! it is not so with all who are nominally members of the flock of Christ. The eager enquiry of many seems to be, if not literally—"Who shall be the greatest,"—how shall we be great? We might be led to conclude from the conduct of such Christians, that there was laid upon them a necessity not merely to "spread the gospel," but to render it respectable and popular—and at all events, to be very careful not to do any thing that shall expose them to the censure of the wise and prudent. Pride and ostentation are altogether incompatible with the caption of this article, and they are the Christian's most potent enemies. Yet how often are they suffered to abide where meekness and humility should only dwell. A desire to please the multitude, and an unhallowed ambition to secure the breath of popular applause, seems to be the ruling principle in many individuals who would fain be thought most active in the cause of Christ. Is a church to be constituted, or a servant of the meek and lowly Jesus to be publicly set apart to the work of proving his fellow men, and suffering persecution for the sake of Christ? Some eminent divines must be called for to lead the exercises and direct the performances. Great preparation must be made, that all things may be done not only decently and in order, but in the most modern, approved and fashionable style. And why is this? Is it because Christ has so taught his disciples? No. It is simply to secure the friendship and co-operation of worldly men.

Is a house of worship to be erected? Comfortable and convenient it should be, if possible. But that is not sufficient. If the means can be had, it must be elegant, splendid, magnificent; so that if any who resort to it do not relish the religious services, they may be delighted with the beauty of the workmanship, or dazzled with its tasteful decorations. And the preacher, too—he must be eloquent and attractive. He must be competent to present his messages in a literary dress—to adorn them with the flowers of rhetoric, and embellish them with the flights of fancy. The wandering sheep must be led back by a silken chord—and if the sword of truth is presented in view of the sinner, it must be within a gilded scabbard. Every "exciting" subject must be kept in the back ground, lest he should be deemed imprudent. Fashionable vices must not be too pointedly rebuked, lest the preacher should be suspected of making personal allusions. In short, every thing must be subservient to his popularity. Is some philanthropic effort to be made—some enterprise proposed? Why there must be a great meeting called to discuss the subject—the services of a few popular men must be secured to prosecute this discussion, although care is taken that they shall all be upon one side. And then there must be a great account published of this great meeting, from which you may learn that there was a deep interest manifested in the subject, and that all the resolutions passed unanimously, &c. And if a subscription is needed to prosecute this enterprise, why it must be headed by some of the opulent, who are able to cast in of their abundance, and then their names must be canonized, so far as newspaper puff can do it. I am not prepared to say how far such a course may be justifiable; but I do say, that it appears too much like adopting the manners and customs of the world. "Be ye not conformed to the world."

Christ, the great Head of the Church, was never in great repute with the multitude—and he took no measures to render himself or his religion popular; but on the contrary, he presented the truth in such a plain, personal manner, that it drew forth the enmity and hatred of almost the whole Jewish nation. And under the influence of this spirit of opposition, they despised, rejected, and finally crucified him. The Apostles, too, 'learnt of him,' and followed him, and like him were persecuted, calumniated, despised, and some of them crucified.—So far from considering popular favor necessary for their success, they never made a single effort to secure it. And in fact, every effort they did make to propagate the gospel, seemed to excite to greater fury the rage of the opposers. But not so now—if the world frowns, Christians faint. If public opinion cannot be gained in favor of an enterprise, it is abandoned as hopeless. The conduct of many modern Christians, says, learn of the world. What is the world's spirit? Proud and independent. Christ says, "Learn of me." What is his spirit? "Meek and lowly."

Brethren, who will we serve? God or Baal? Which will we follow, the commands of Christ, or the maxims of the world? V. W.

Ordination.—The Rev. J. L. Burrows was ordained to the pastoral office, at Poughkeepsie, N. Y., July 1st.

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POETRY.

THE SILK WORM'S WILL.

BY MISS H. F. GOULD.

On a plain rush hurdle a silk worm lay,
When a proud young princess came that way;
The haughty child of a human king
Threw a sidelong glance at the humble thing,
That took with a silent gratitude
From the mulberry-leaf her simple food—
And shrunk, half scorn and half disgust,
Away from her sister child of dust;
Declaring she never yet could see
Why a reptile form like this should be,
And that she was not made with nerves so firm,
As calmly to stand by a "crawling worm."

With mute forbearance the silk worm took
The taunting words and the spurning look;
Alike a stranger to self and pride,
She'd no disquiet from aught beside,
And lived of a meekness and peace possess'd,
Which these debar from the human breast.
She only wished, for the harsh abuse,
To find some way to become of use
To the haughty daughter of lordly man,
And thus did she lay a noble plan,
To teach her wisdom, and make it plain
That the humble worm was not made in vain;
A plan so generous, deep and high,
That to carry it out she must even die!

"No more," said she, "will I drink or eat!
I'll spin and weave me a winding sheet,
To wrap me up from the sun's clear light,
And hide my form from her wounded sight.
In secret then till my end draws nigh,
I'll toil for her; and when I die,
I'll leave behind, as a farewell boon,
To the proud young princess, my whole cocoon,
To be reeled and wove to a shining lace,
And hung in a veil o'er her scornful face!
And when she can calmly draw her breath
Through the very threads that have caused my death,
When she finds, at length, she has nerves so firm
As to wear the shroud of a crawling worm,
May she bear in mind, that she walks with pride
In the winding-sheet where the silk worm died!"

From a Correspondent of the N. Y. Observer.
A VISIT TO FORT GRATIOT.

Fort Gratiot, St. Clair,
July 6, 1835.

Messrs. Editors,—
Friday, the 3d inst. I took passage in the steamer Gen. Gratiot, which is one of the three boats, regularly and daily (Sundays excepted) plying between Detroit and the Fort, and touching at the intermediate landings. By the politeness of Capt. Clark, and in conformity with the general usage in these western waters, my passage, (being a minister of the gospel,) was without charge. The people of the West are ready, by every act of kindness and generosity, to welcome to their borders the teachers of evangelical religion. Would to God that my esteemed brethren at the East, who may be hovering around to light on some settlement along the Hudson or the Connecticut, would take a loftier flight, and perch by the rivers St. Joseph, St. Clair, or Illinois. The blessing of God can hardly be expected to rest upon the eastern churches, while such swarming myriads of our countrymen in the new settlements, are left to perish for "lack of vision." Nor should we wait till the young men under the education societies, are ripe for action. In this glorious war let experienced soldiers, who have long worn the harness, lead the way. Let many ministers in New England, and in N. York, follow the footsteps of Beecher, Aiken, and Cleveland. There must be a revolution, more actual developments of self denial, every creature throughout our wide country, as her forests melt away before industry of emigrating thousands; and new created villages, and cities, and States, (I had almost said empires) are annually "turned" through the influence of laboring, persevering, successful enterprise, "as a seal to the sun."

At Fort Gratiot, I was cordially received by Lieut. Eaton and his worthy lady. To a traveler, to a stranger among strangers, Christian communion, such as I am privileged to participate, under this hospitable roof, in the garrison, is emphatically, "as rivers of water in a dry place." "Ye shall remember the stranger," said God to the Israelites, "for ye yourselves were strangers in the land of Egypt." "Forget not to entertain strangers." O, the kindness of our heavenly Father! Surely he careth for us—he knows our frame, and has made provision for sustaining and gladdening our sympathies when remote from home: home—on earth the fountain head of our affections and our joys! As a cup of cold water from that fountain, is Christian hospitality.

I have taken the refreshing draught on the shores of the Ogechee, in the valleys of the Roanoke and Cuyahoga, and on the borders of Lake Huron: by land and by sea; in the mansion of the rich, and in the cottage of the poor; in the times of my prosperity, and in the times of my adversity, in health and in sickness.—When every other cup has lost its relish, this still is sweet and exhilarating to the receiver; and more so to the giver, for it is more blessed to give than to receive.

A few months since, there was a cheering revival of religion among the soldiers at the fort, and a considerable number became the hopeful subjects of divine grace. Not only Lieut. Eaton, but some of the other officers are professing Christians. It is certainly a cause for gratitude to God, that nearly one in seven of the officers of the American army, (in all numbering about eight hundred,) are men of piety, owing, perhaps, in part, to the commendable course pursued by the Secretary of War in excluding ardent spirits from the daily rations. Temperance prevails extensively at Fort Gratiot. There has been, for a considerable time, a weekly distribution of tracts at the garrison: the effort it is believed, will be ex-

tended, at least monthly, to the village of Black River, which is distant about one mile below the Fort, on the river St. Clair. In the destitution of a stated ministry, Tracts are found to be of inestimable value.

On Sabbath morning, I crossed to the Canada shore, where is a Wesleyan Missionary station, under the care of the Rev. Mr. Evans.—During the year, there has been a special effusion of the Holy Spirit among the Indians. Between 70 and 80 have already received baptism, and from fifteen to twenty more are candidates, all hopeful converts. The preceding evening, I had visited the encampment of a horde of aborigines from the western shores of Lake Huron, on their return from Fort Malden, where they had been to receive their annual presents from the British Government; kettles, muskets, clothing, provisions, &c.—What a contrast between these and the Christian Indians at St. Clair! I was forcibly reminded of a remark by Dr. Cox, in his inaugural address at Auburn, (which I had the pleasure to hear,) *there is no dirt about religion.*—The converted Indians are, to a considerable extent, what the Doctor would have Theological Students to be, neat and cleanly in their dress and persons. The religious services were interesting and deeply affecting. What hath God wrought!

"Nations and tribes of savage name,
Put on the nature of the lamb."

I could wish that every Christian,—nay, that every man who doubts whether missionary efforts are "accomplishing much among Pagans," could hear the song of praise, and the fervent prayers of these Chippewas. It was good to be there, and long will it be before the impression then made will be effaced from my mind. Verily, the wilderness is assuming the "freshness and verdure of Eden's bloom." A delegation of Indians from a distant tribe has recently visited this station, requesting instruction into the way of salvation.

Who would be a *contraband*? How much better, how much more grateful to the ear of God and of man, are hymns of praise in the Indian tongue, than bitter words and hard speeches in English.

I only add, that the appeal of the New York City Tract Society, in their late circular, has been promptly responded to by the citizens of Detroit, Cleveland, and Buffalo; In each of these places, a general agent is to be sustained, as in the wards of N. York. New distributors, as far as necessary, are enlisted. The enterprise recognized in that circular, cannot be too vigorously pursued. The eternal destiny of thousands of our fellow citizens may be—doubtless, is involved in the faithfulness of Christians in their personal visits and personal labors for individuals. What disciple of Christ will stand and look on an idle spectator, when so much land remains to be possessed and so many souls are perishing!

Yours, S. W.

INTERESTING NARRATIVE.

The Captain of one of the vessels formerly employed as a regular trader between New York and Liverpool, in a recent conversation, after recounting with great feeling the dealings of God with him for a number of years past, furnished us with the peculiar circumstances of his conversion, in which we see much to admire, and call into exercise the highest love and veneration to God. The pious fidelity of the Scottish peasantry is here delightfully illustrated, and furnishes us with a noble example of the efficacy of fervent prayer. The narrator was bound on a voyage from America to England. A few days previous to his reaching his destined haven, he fell in with a severe and destructive storm—and although death and destruction stood before him, yet he felt unmoved, and fearless of the worst, for his heart was as hard as the rocks that he was fast approaching. The vessel, after sustaining much damage, was driven upon a reef of rocks on the northern coast of Scotland:—himself, and most of his crew reached the shore in a boat—he saved his papers and some clothes. It was in the afternoon of the day; the coast was rocky and desolate, and he had to walk a considerable distance before he came to a dwelling: this was a large farm house; he entered, and related his misfortune and situation. The kind host and his wife made every arrangement for his accommodation, until he could forward a letter, and receive a return from his agent or consignee. Notwithstanding he was much exhausted with fatigue and anxiety, he was induced by the kind attention of these friends and their intelligent conversation to sit and converse the evening away. After a plain but welcome repast, preparations were made for all hands to retire to rest—when, on a signal given, the domestics entered the room. The worthy farmer, turning to me, said, "captain, I invariably make it my custom, before retiring to sleep, to call my domestics and family around—read to them a chapter from the Old and New Testament, and bow our knees in prayer to God; you, in the providence of God, being our inmate, will I hope feel no objection to unite with us, particularly now, as you must feel grateful to Him who has preserved your life in the storm." "As a matter of courtesy," said the captain, "I answered that I would wait during the religious duties he engaged in; but I candidly confessed that I never troubled my head about these matters." He looked at me when saying this and sighing: something within me felt that sigh. The good man read from the scriptures, and on closing the book, the whole of the establishment bowed down upon their knees but myself, I had some conflict within me whether I should kneel or keep my seat; however, I followed the example before me, and knelt down. The farmer began in the most solemn and fervent manner, to return thanks to the God of providence for the blessings of the past day; he then implored the pardon of all their sins, &c.; this I considered very well. After particularizing his family, he, in the most affectionate manner and language, offered up his supplications for the poor mariner who had sought shelter under his

roof. Having from previous conversation, discovered I was a poor, dark, and ignorant sinner, he spread my case before the throne of God, and appeared to know the secrets of my heart better than I knew them myself; in short, he prayed most heartily and sincerely for my soul's salvation, and most feelingly thanked God for my preservation from the effects of the storm. When we arose from our knees, I looked at the man with astonishment, wondering what could induce him to pray so fervently for a stranger; or by what means he became acquainted with my sinful habits of life.

I retired to the neat little room they had fitted up for me, to give some vent to the crowd of thoughts which harassed my spirits. I walked there and aft. The consideration of the farmer praying with so much fervency for me, and thanking God for my rescue from death during the storm, forcibly affected my mind. I began to see that sin was of more consequence, awfully so, than I before was sensible of, particularly the sin of ingratitude. While ruminating upon these matters, I observed a book lying upon the small dressing table; my spirits being greatly agitated, I opened the book, with a view of reading to compose myself to sleep—it was a Bible! On reading, I came to these words from Jeremiah, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." These words were the singular expressions the farmer used in his prayer, which more than any other struck me with my ingratitude. I read on, and forgot the fatigue of my body, until my light expired; I then threw myself on the bed, and for the first time in my life heaved a penitential sigh. The Lord was pleased by his Spirit to show me that I was a great sinner. I sought for mercy, and the Lord heard my supplications. I continued a few days with this affectionate family, and when I left this hospitable and Christian host, I could bear testimony to the truth of the promises of God in Christ Jesus, having his spirit, whereby we cry, "Abba, Father." "For God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ." "By grace we are saved."—*Sailor's Mag.*

IRISH EMIGRATION.

From the first of January to the first of July, the number of emigrants landed at this port alone, is *fourteen thousand six hundred and seventy-four*, and up to the present time may be computed at upwards of *fifteen thousand*; and as the winter months are generally unfavorable to emigration, we are safe in estimating the number which arrive here in the year 1835, at *thirty thousand*. Of the late arrivals, we are informed by undoubted authority, that a greater portion of the emigrants were destitute, and required assistance almost upon landing. Of the number arriving in various other parts of the Union, we have no means of ascertaining.

If, however, we take the round number of *thirty thousand* emigrants, annually landing in our city, and with the self-augmenting population, arising from the capital, how long will it be that American citizens can retain the destinies of their country in their own hands? The emigration annually *doubles* the number of our births, and when added to the foreign power already here, which never can throw off attachments to their home and government, it presents a fearful increase of political power; for, unless our naturalization laws are altered, and foreigners placed on a footing with our own sons, this city and state, and probably the whole Union, will be under the control of foreign government in a few years. Politicians by profession—men sustaining the present administration, are not aware how quickly they are preparing a yoke for their own necks. The Irish vote in this city, amounting to 10,000, they now have;—but, should political tranquility and union be deemed necessary, this foreign vote, gradually accumulating like a snow ball, will be rolled upon us in all its destructive force. By the present system, so secretly and adroitly carried on in manufacturing cities, in five years the emigrant vote, which will be controlled from abroad, will not fall very short of 25,000. Let Americans look at these things in time, and keep the staff in their own hands.—*N. Y. Star.*

NOTHING LIKE THE BIBLE.

An affecting and remarkable Tale.

The circumstance itself occurred in the town of Warrington, and was related there at a Bible meeting, by a gentleman of respectability and veracity, connected with the society.

The circumstance was introduced in the following words:—About three weeks ago, two little boys, decently clothed, the eldest appearing about thirteen, and the younger eleven, called at the lodging house for vagrants, in this town, for a night's lodging; the keeper of the house (very properly) took them to the vagrant's office to be examined; and if proper objects, to be relieved. The account they gave of themselves was extremely affecting, and no doubt was entertained of its truth. It appears that but a few weeks had elapsed since these poor little wanderers had resided with their parents in London. The typhus fever, however, in one day, carried off both father and mother, leaving the orphans, in a wide world without home and without friends. Immediately after the last mournful tribute had been paid to their parents' memory, having an uncle in Liverpool, poor and destitute as they were, they resolved to go and throw themselves upon his protection. Tired, therefore, and faint, they arrived in this town on their way. Two bundles contained their little all. In the youngest boy's was found, neatly covered, and carefully preserved, a Bible. The keeper of the lodging-house, addressing the little boy, said, "you have neither money nor meat, will you sell me this Bible? I will give you five shillings for it." No: exclaimed he, (the tears rolling down his youthful cheeks,) I'll starve first. He then said, "there are plenty of books to be bought besides this; why do you love this Bible so much? He replied, "no book has stood my

friend so much as my Bible." "Why, what has your Bible done for you?" said he. He answered—"When I was a little boy about seven years of age, I became a Sunday scholar in London; through the kind attention of my master, I soon learned to read my Bible—this Bible, young as I was, showed me that I was a sinner, and a great one, too; it also pointed me to a Saviour; and I thank God that I have found mercy at the hands of Christ, and I am not ashamed to confess him before the world."

To try him still farther, six shillings was then offered him for the bible. "No," said he, "it has been my support all the way from London. Hungry and weary, often have I sat down by the way-side to read my bible, and have found refreshment from it." Thus did he experience the consolation of the Psalmist, when he said, "thy comforts had refreshed his soul." He was then asked, "What will you do when you get to Liverpool, should your uncle refuse to take you in?" The reply may excite a blush in many Christians. "The bible tells me," said he, "when my father and mother forsake me, then the Lord will take me up." The man could go no farther; for tears choked his utterance, and they both wept together. They had in their pockets, tickets, as rewards for their good conduct, from the school to which they belonged, and thankfulness and humility were visible in all their deportment.

At night, these two orphans, bending their knees by the side of their bed, committed themselves to the care of their heavenly Father—to him whose ears are open to the prayers of the poor and destitute, and to him who has said, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." The next morning, these refreshed little wanderers arose early, dressed themselves for their journey, and set out for the town of Liverpool; and may be who hears the ravens when they cry, hear and answer their petitions, guide them through time, and bless them in eternity.

NOBLE EXAMPLE.

We had the pleasure of attending a most interesting examination of a colored infant school a few days since, at the Musical Fund Hall.—Seldom have we witnessed a more lovely or instructive scene, and never were we so delighted, fully impressed with the beauty and sublimity of Christian charity.

Here were 100 children collected from the courts and alleys of a degraded and much neglected portion of our city—neatly clad, with smiling faces and orderly demeanor, answering with the greatest care and accuracy questions in science, history, and religion, and exhibiting, in their whole deportment, a singular specimen of early intellectual development and moral training.

And this was all the fruit of one man's beneficence! a single individual originated and has supported this school for four years and a half, having committed its management to a board of ladies, who generously superintend and conduct its operations; he regularly discharges the bills of expenses as they are presented to him quarterly—with the true gospel humility, he conceals his name from the public, and contemplates in secret the benign results of his heavenly directed charity.—*Phil. Colonization Herald.*

The following remarks, comprising a graphic representation of the spirit of our age, are found in the Churchman, and are from a publication concerning the infamous Matthias and his impostures.

Undoubtedly the great error of the times under which we live, and especially in our own country, is a tendency to ultraism, not only in regard to the concerns of religion, but likewise in regard to most, if not all the great principles and objects which are now engrossing the attention of man. We are running into extremes upon almost every thing we undertake. In politics we are in danger of carrying the principles of liberty to licentiousness; in matters of philanthropy, instead of that quiet and modest principle of action which would shrink from allowing the right hand to know what the left is doing, we have too much of parade and ostentation—too much blowing of trumpets; in morals, whenever a hobby is started, we are eager in outwitting each other even beyond the requirements of the moral law itself; and in the impetuosity of this excess of zeal, we grieve to say, the sacred cause of temperance bids fair to be arrested in its progress, if not ruined, by the indiscretion and fanaticism of its friends.

It was in view of this spirit of ultraism, that one of the distinguished orators at the recent religious anniversaries, shrewdly remarked, that often, when a good cause has been begun, if the devil finds there is no other way to ruin it, he will turn charioteer himself. No stronger illustration of the truth of this remark could well be added, than is to be found in the recent measures and proceedings of some good men, who are laboring with more zeal than prudence, or knowledge of human nature, in the temperance cause. Not only have we seen the cutting down of orchards, and the pouring of wine into the streets, but grave and reverend divines are at length, in the exuberance of their zeal, proposing to abolish wine in the solemn institution of the Eucharist!

In the solemn affairs of religion, moreover, instead of looking into our own hearts, and repenting of our own sins, we are striving to look into the hearts of others, and take care of them in our own way, and to the danger, we fear, of our own souls. The appointed means of grace are contemned; we wish to do the work of the Spirit, as it were, by machinery; and instead of depending upon the Spirit of God, and seeking to catch the genial currents of that wind which bloweth where it listeth, and of which we only hear the sound, but cannot tell whence it cometh, or whither it goeth, we are striving to raise hurricanes ourselves.

But, unless the writer is greatly deceived in his estimate of the facts detailed in the present volume, they ought to stand as a solemn warn-

ing against the indulgence of this ultra, self-righteous, and fanatical spirit; this seeking out of human inventions in matters of such high concernment as those of the salvation of men. How much wiser, safer, and better, than the running after every new thing, and the following of so many blind guides, would it be for Christian professors to obey the injunction of God himself: *Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.*

SABBATH SCHOOL TREASURY.

THIS Periodical has been published several years under the direction of the Massachusetts Sabbath School Union. The Society has now become a Baptist Institution, and the Treasury will continue to be published under its direction.

According to the original proposals each number will contain at least twenty-four pages. The object of the Sabbath School Treasury is to interest children, Sabbath School teachers, parents and pastors, and excite all to active effort in the promotion of Sabbath Schools. Every one must perceive the importance of such a work to the Baptist denomination. It is the only one in that denomination, intended especially for Sabbath Schools, that we know of in the country. Shall it not be amply sustained? Any pastor, superintendent, or teacher, who will forward the names of eight subscribers, and become responsible for the same, shall receive the ninth copy gratis, and the same proportion for a larger number. It is particularly desirable that those who wish to discontinue the Treasury should give notice as soon as the first of December.

All communications relating to the editorial concerns of this work, should be addressed to T. H. Park, Secretary of the Massachusetts Baptist Sabbath School Union, No. 47, Cornhill, Boston.

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July 15.

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Baptist Tract Depository.

THE subscribers have been appointed the agents of the Baptist General Tract Depository for the Connecticut Branch, and have taken measures that will secure a constant supply of all the Tracts published by the Society. The public will be furnished with Tracts, on application at the Bookstore of the subscribers, directly west of the state-house, Main-street, Hartford.

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Among the publications connected with the Tract Depository, are—Letters of DAVID and JOHN, containing animadversions upon the Lectures of Dr. Woods on Infant Baptism; Vindication of the Baptists from the charge of bigotry in refusing Communion at the Lord's Table to those whom they esteem unbaptized. By Abraham Booth, D. D. Terms of Communion, by S. H. Cone. Scripture Annual of Baptism, by Rev. Samuel Wilson. Penny's Scripture Guide to Baptism. Peter & Benjamin. Reflections against the Baptists refuted, by Daniel Sharp, D. D. Practical uses of Baptism.

THE subscribers have been appointed agents for the NEW YORK MIRROR, and will receive subscriptions at their Bookstore, directly west of the State House, Main-street.

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NEW SCHOOL.

MR. ELIJAH KNOX has opened a School in the commodious room directly over the store of Porter, Lord & Co., two doors east of the Post Office. The experience and attention of Mr. Knox will ensure faithfulness and ability in the education of children. To all who may favor him with their patronage.
Hartford, July 25, 1835. 3w38

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